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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIII. CHICAGO, MARCH 31, 1904. NUMBER 5

EASTER.

When in the starry gloom
They sought the Lord Christ's tomb,
Two angels stood in sight,
All dressed in burning white,
Who unto the women said:
"Why seek ye the living among the dead?"

His life, his hope, his heart,
With death they had no part;
For this those words of scorn
First heard that holy morn,
When the waiting angels said:
"Why seek ye the living among the dead?"

O ye of this latter day,
Who journey the selfsame way—
Through morning's twilight gloom
Back to the shadowy tomb;
To you, as to them, was it said:
"Why seek ye the living among the dead?"

The Lord is risen indeed,
He is here for your love, for your need—
Not in the grave, nor the sky,
But here where men live and die;
And true the word that was said:
"Why seek ye the living among the dead?"

Wherever are tears and sighs,
Wherever are children's eyes,
Where man calls man his brother,
And loves as himself another,
Christ lives! The angels said:
"Why seek ye the living among the dead?"

—*Richard Watson Gilder.*

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME LIII. THURSDAY, MARCH 31, 1904. NUMBER 5

Much time and human effort are apparently wasted in trying to demonstrate theories rather than facts. All about us are people agitating themselves over trying to show to the world the beauty of a certain theory of life rather than in demonstrating the good life itself. To the average symbol-worshiper, life itself is relatively unimportant and the real man is practically dead. Over his lifeless body stand theology, sociology, science and art, all eagerly theorizing in round-eyed stupidity. Each is crying practically the same thing—"Art for art's sake, science for science's sake, religion for religion's sake." One is sometimes impelled to ask the simple question: What's the use of them all, anyway?

When men believed implicitly that the gods would grant personal favors in exchange for gifts or bribes, they offered fruits, vegetables, beasts of the field and human beings. When they were uncertain about the exact dwelling-place of their God, they burned the sacrifice and let the smoke act as a messenger. We find that the requests made always really exceeded in value the thing that they offered. In other words, it was supposed to be a good bargain. The old-time priests urged such acts upon men chiefly on this ground alone, that it was really a good business venture. It was virtually giving a fine lamb for the preservation and multiplication of a whole flock, or the giving of a human body to insure the safety and preservation of a whole community or nation. History shows that the forefathers seldom bothered the gods with trifles, and that when they gave gifts or said prayers, it was because they wanted something which they knew not how to get themselves. Just in proportion as men have grown skeptical about getting value received in return for their offerings and prayers, they have ceased to sacrifice and implore. The method will probably cease entirely when men come to believe that they are giving something of greater value for a lesser value in return. When that time comes, we may hope for the development of a real devotional spirit and a more zealous application of humanity to the development of the largest and most symmetrical life.

Who can justly estimate the influence of environment upon human character? Great souls have been developed in the peaceful quiet of country life. Equally great ones, no doubt, have been shaped amidst the noisy scenes of a great metropolis. This fact leads one to believe that the supposed advantage of rural conditions is not due to the lack of noise and tension, but rather to the absence of palpable deceptions and shams. In the country, however quiet, tame and monotonous things may appear, they are forever splendidly real. In the city many things are manufactured, said, and done, for appearance's sake. Cheap imitations are the rule. Even the buildings men occupy are not really what they seem to be. In how many beautiful rooms the massive columns that seem to offer such sturdy support are but a hollow mockery and when struck sound like an old tin can. That false ring has its influence on the mind and heart of every city boy who hears it. The influence must be always harmful and degrading. It early teaches one to inquire not how much is there really here, but how much can I make it appear to be? Here, too, perhaps, is a partial explanation of the long-suffering leniency of the city dweller with the dust and dirt and smoke which in themselves are so offensive. What redeems them, in a measure, to us all, is their unquestioned reality and apparent naturalness, not to say necessity. Splendid character can be built in the midst of even these offenses, because they are *some* of the few things to be estimated for just what they are regardless of any spectacular quality or value.

Differentiation and integration are fundamental laws of evolution. The homogeneous is broken up and started forth upon different lines of becoming, and these are integrated in the many forms of the vegetable and animal kingdoms. These laws are seen also in the racial divisions of mankind; and to work with the evolutionary process, we should permit the different people of the earth to unfold along their own lines and under their special environments. The wonderful development of the Japanese is a striking illustration of what a peculiar people can do when permitted to be themselves and to assimilate what they like in the life of others. We of this land were not wise enough and great and generous enough to let the Filipinos have a chance to try to do the same things. We first bought them, then conquered them by force, and are now governing them in our own way and without their consent. And why not apply these laws to the religious world? The "heathen," as we call them, have differentiated and integrated into different religions, having their own Bibles, temples and forms of worship. It may not be wise to rudely disturb these, but rather to let them absorb and assimilate the spiritual life of the Christ. We should hardly try to force upon them the old orthodoxy that is dropping out of our own beliefs. Nor does it seem best to try to abolish our many sectarian divisions in our Christian religion, but rather to let the special integrations perfect themselves along their own special lines; and then to recognize them all as brothers in the one larger family of the Divine and as workers for the one cause, and in this find the larger fellowship of love.

The report of Captain Piper, read before the City Club recently is a striking revelation, though not an unexpected one, of official negligence and incompetency. Citizens have long had their suspicions. Captain Piper supplements suspicions with facts. It would not be fair to condemn our whole police force and its administration on the basis of some one hundred and seventy-four cases of grave dereliction of duty on the part of policemen and their superior officers. We have no right to erect a pyramid of accusation upon the apex of a comparatively few facts. No one believes that all of the members of our police force are shirkers. But the recent report reveals, when all allowances are made, a state of affairs which must give law loving and law abiding people grave concern. The main question now is, what are we going to do about it? Will the report of Captain Piper's be pigeonholed along with other startling revelations of official incapacity and inefficiency, or will action speedily follow? Mayor, Chief of Police and Civil Service Commission must face or dodge the issue. Over a hundred policemen and a number of police officers are convicted by this report of a reckless disregard of their duties and the right of the citizen to police protection. These are the facts. Will these cases all go by default, or will the guilty parties be severely disciplined or discharged from the service? The citizens will wait with interest the action or inaction of the responsible city officials. The facts demand but one method of procedure. Will "pull" triumph over civic necessity?

So far the fate of China has been rather overlooked in the Oriental struggle. Whether our sympathies are with Japan or with the Slav, the issue to China is not, cannot be, inconsequential. If Russia is permitted to win hands down in the Orient, the Slav will ultimately control the fortunes of China. China in the hands of an alien race means the exploitation of the weaker by the stronger nation. The prospect is not a gratifying one. Some of us believe that God intended even the Chinaman to have some rights which Slav, Anglo-Saxon, Teuton, and Celt should respect. On the other hand, if Japan wins in the Orient, China will come under the tutelage of a nation very like herself in mental habits and traditions and will be developed along her native ideals. China thus led becomes a new problem. Every fourth person in the world is a Chinaman. China is not moribund. China is an arrested development, a lion caged by unbroken traditions ignorant of its strength. China is neither dead nor exhausted. Lulled to sleep by centuries of traditionalism, what will happen if Japan awakens this fourth part of the human race by the infusion of her own ambitions and ideals? China then becomes a power to be reckoned with, not only in the Orient but in the world. With Japan in the lead, the "Yellow Peril" may pass from theory to fact. But will Europe permit either alternative? No one is brave enough to play the prophet at this stage of the game. But that England will tamely permit Japan, who is fighting England's battle with her hereditary foe Russia, to be whipped to her knees is not probable. On the other hand, will France see England triumph at the expense of Russia? Scarcely. It looks at this distance either like a compromise, or a drawn battle at some point between the Slav and the Mikado, or a European war. In any event the prospect is not reassuring.

Philippine Independence.

From a great self-respecting and liberty-loving Democracy, our country has fallen, and is now an imperialism. Our army and navy went forth and conquered the far-off Philippines, and we are governing by force eight million people who were fighting for their freedom before our fathers fought for our own independence, and had an endowed university before the foundations of Harvard were laid.

* * *

But not all in this land have bowed down at the altars of greed, gain and political power. The love of liberty and the rights of man are deep and sacred in the great heart of the millions. They still believe in the principles of the Declaration of Independence; nor will they rest till this national wrong and disgrace has as far as possible been undone by giving the Philippines their independence.

For this purpose there has just been created the "National Philippine Independence Committee," some forty in number and representing the ablest men in all parts of the country—university presidents, statesmen, clergymen and business men. Their plan is to present to each of the National political conventions petitions asking them to make it a part of their platforms. The request is in these words:

> We, the undersigned, members of all political parties, join with the above-named committee in urging upon the approaching national conventions the adoption of resolutions pledging to the people of the Philippine Islands their ultimate national independence upon terms similar to those offered to Cuba.

For copies of petition to sign and secure signatures, address E. W. Ordway, 150 Nassau Street, New York City. The lovers of liberty should be active in this work. Let us compel the great parties to speak out on this all-important national question.

Easter Thoughts.

Inclusively, the fact of a material World-Order is the one greatest contribution of science to the knowledge of mankind. It means that from atoms to stars everything is under the reign of law; hence there is an order of world-formations, and a progressive becoming of life all the way from the amœba to man.

It is not strange that the new vision and understanding of the natural should suggest questions and doubts about the old views of the supernatural. The miraculous is thinkable, hence possible; but in the presence of the universal order, the possible may be so improbable as to leave little if any ground for a national faith. No one can positively affirm that the sun and moon did not stand still at the prayer of Joshua; or that the story of Jonah and the whale was not an actual fact; but these and other statements of the miraculous are so improbable that we should not be asked to accept them as truths in the world of the real. And so one may say of law-violating miracles in general, that they are so out of the order of the natural and the probable as to have no place in the beliefs of very many of the most thoughtful minds of the present.

But before the laws of nature were understood, belief in the miraculous was common and easy, and miracles were accepted as the divine and authoritative credentials of the teachers of religion. But now faith is coming to rest upon the divine order of the natural, and not upon the infractions of that order. The supernatural is not the unnatural, but the higher forms of the natural. A worm crawls, a fish swims, a bird flies; man weighs and measures far-off worlds; and on its plane each is natural. The higher natural in man is self-transcending; its possibilities have not been fully understood; our Western psychology is just beginning to accentuate the fact of the sub-conscious mind, or the subliminal powers of knowing and doing.

Our two greatest Christian festivals have their miraculous surroundings; and to many in our time the gladness of these celebrations is lessened by the disturbing questions and doubts that must arise as to the miraculous conception of the Christ and the literal resurrection of the crucified body; and these may open the way to other doubts. These minds are asking what they shall do. Shall we go on trying to believe these stories of the miraculous in spite of the protests of our clearest judgment? And if we give up the old faith, what is left? The answer should be, that trueness to the rational self is the only safe way. A satisfying faith can never come to awakened minds from the denial of reason.

The miraculous conception is easily thinkable; hence no thinker can positively affirm that it was not a fact. But such a fact would be so out of the natural order as to seem extremely improbable; hence it should not be made an essential article of Christian faith. And whether a fact or not in the world of the real, the essential Christ is the same: "A man filled with the Holy Spirit;" "Immanuel, God with us;" "God was manifest in the flesh." The great vital truth of Christianity is that the life of the Christ is to be the life of man; that humanity is divine.

And so of the resurrection of the physical body of the Christ. Being thinkable, hence possible, no one can positively affirm that it was not a fact. Nor is it essential to the highest Christian faith and life to affirm that it was a fact. The essential fact is that the spiritual Christ lived after the death of the body and lives now. The real being did not die; could not die. For evidential purposes the literal body may have risen from the tomb; but that he appeared to the disciples, seems quite certain; and the greater fact of the Divine power that filled these disciples and the early Christians is too clearly a fact of history to be even questioned. Without wealth or an army or social prestige, they went forth in the enthusiasm of the great life of love for man and God, endured all hardships, losses, sufferings and death, overcame prejudice and hate and conquered the Roman world.

The need of religion, of the churches to-day, is the joy and power of the life of God in the soul of man. And it is the same whether it be Jew or Christian, Catholic or Protestant, Orthodox or Liberal. That is the continuous birth and rising of the real Christ in the great heart of humanity. Reason must have its place; it is not possible to hold the present to the past; faith and religion will be more rational and natural; but we should all be one in the life of love.

H. W. T.

Religion Without Dogma.

A dogma is an expression of religious faith which has become hardened into an authoritative formula of belief. The element of external authority is essential to the idea of dogma. The word is Greek in origin. In its original use it had two meanings, both of which still cling to it. It means (1) simple teaching, the doctrine of the philosophic schools; and (2) the decree of a council or ruler; that is, a form of law. The word holds this latter meaning in our common speech. We say that some one is dogmatic, meaning not that he holds opinions of his own, to which he has a perfect right, but that he is inclined to urge his opinions upon us. He tries, as we say, to "lay down the law."

Now a religious dogma is an attempt to lay down the law in matters of belief. It is fixed by the authority of the church, however the authority may be constituted, and it is accepted by all those who, as adherents of that particular church, acknowledge its authority and submit their minds to its decisions.

The question is worth raising whether there can be religious faith and life without the existence of dogma. Dr. Francis Patton, of Princeton, and others boldly allege that dogmas are the life of religion, or at any rate of Christianity, without which no true Christianity is possible. And it is certain that the whole machinery of the Christian Church through centuries has been at work formulating, guarding and perpetuating dogmatic forms of belief. The present differences of the sects are dogmatic differences. The holy wars and persecutions that have blackened the past of Christendom have been dogmatic in their origin and intent. Without this conception of the necessity of dogma, Christian history would be a far fairer record than it is. The lives of many earnest people today would be far happier and more free from desperate inward struggle than they are. For the way of entrance into most of the churches is still through the acceptance of their dogmatic standards. These are less insisted upon than formerly, it is true; but commonly some attenuation of dogma still blocks the door of the church to the free mind. Can there, then, be no religion without dogma?

The answer to the question lies in the nature of religion itself. What is religion? First of all, it is an inward experience; an emotion of the heart, an attitude of the spirit, toward the object of its reverent love, whether that object of worship be a stock or stone or graven image, or Jesus, or God. But it is not in human nature to feel this faith of the heart without giving it expression in words and actions. These natural outpourings of an expression that is perfectly instinctive and inevitable give us the beginnings of all doctrine and ritual, no matter how elaborate, or how far removed from the original springs of emotion. There must be some

formulation of our faith if we are to share it with others or teach it to our children. But this is not yet dogma. It can become such only as the faith, which is at the outset the faith of individuals, comes to be made the official rule of belief of an organized company of believers; that is, of a church.

We can see just this transformation taking place in the ideas of the first disciples of Jesus. The fresh outpouring of their thought toward him, in whom they recognized the awakener and master of their spiritual life, gradually hardens, with the passage of one or two generations, into the artificial Christological dogma which has moulded the belief of succeeding ages. As Emerson says of the process, "expressions which were once sallies of admiration and love" at length become "petrified into official titles." We can see the process going forward in Paul, and it was immensely quickened by the influence of his letters upon after centuries. His mind has lain like a dead weight upon Christian thinking because, instead of fluid thought, gushing alive and warm from his mighty brain and throbbing heart, he has been supposed to have thought in terms of a systematic theology, in which each word is forged and tested for its place, and the whole riveted together by blows of the severest logic. It is Paul who has been the true Pontifex Maximus of Christendom, the great bridge-builder. What good his writings might have done, taken naturally, has been largely overbalanced by the harm of a too literal interpretation. His own words have become the best illustration of the "letter that killeth," against which he warned his Corinthian converts.

The character of the age by which his writings were taken up and carried to their logical issue in the completed Christian dogma is thus described by the late Professor Hatch: "It was an age of definition and dialectic. It was no more possible for the mass of educated men to leave a metaphysical problem untouched, than it is possible in our own days for chemists to leave a natural product unanalyzed." Hence the difference, which Professor Hatch, in his masterly Hibbert lectures, points out and accounts for, between the Sermon on the Mount of Jesus and the Nicene Creed of the fourth century. "The one belongs to a world of Syrian peasants, the other to a world of Greek philosophers." The Christian dogma, he shows conclusively, was born of the contact of the earlier, simpler ideas of the disciples with the wonderfully fertile and subtle Greek intelligence; though the process was not completed until Christianity had coalesced with the Roman Empire, and the articles of its belief had taken on the form and authority of decrees of Roman law. Thenceforward what one thought about Jesus, for example, was no longer a question of personal allegiance to the master of one's spiritual life. It was rather the attitude of a citizen under law to the official deity of the empire. Jesus, the son of Joseph and Mary, had become the theological Christ, the God of the Catholic Church.

The process went on with regard to all the free, flowing language in which the earlier followers and first interpreters of Jesus described him in the relations which they found themselves sustaining to his life. Central to the developed scheme is the dogma of the atonement, of which these disciples scarcely give us a hint. Its creator seems to have been Paul, and he based it on a process originating in the crude law-courts of yet earlier times. A man, in place of paying his life for a capital crime, when that life was perhaps of value to his tribe, menaced by surrounding enemies, was allowed to offer something less costly by way of substitution. "Christ a propitiation for us," says Paul. As a metaphor, we can see its profound suggestiveness, but as a direct statement of fact it is absolutely false and impossible. As one has said, "no physical death can be an equivalent for the moral death of other souls." Yet the atonement is preached, and furthermore, the preaching of it is called "preaching Christ," while any other preaching is denied the name. God forbid! The men who so preach Christ, well-intentioned as most of them are, are scarcely more than puppets worked by wires in the hands of men who have been dead for sixteen or eighteen centuries. The Christianity of which they give sometimes such noble evidence, is theirs in spite of their dogma, not because of it.

If we are to think living thought, we must think it in the terms of today, since we simply cannot think it in the terms of Greek metaphysicians of the third and fourth and fifth Christian centuries. Their language on our lips becomes mere rote, which is mere nonsense. We may suppose that we are thinking their thoughts, but we are not. When souls cry out for bread, it is in vain that the church offers them these stones. Dogma is not essential to religion, but is its greatest check, save one, and that is wilful sin.

We hear very often the plea that the meaning of words may change, and so a development of doctrine take place. This, indeed, must be. But see what happens when a form of words is made unchangeable by the law of the church. Then to reconcile the formula with men's growing reason and conscience, often a meaning precisely opposite to the plain signification of the words has to be forced in. We know something of the length to which this has gone. But note these words of a young Catholic writer, evidently a priest, in a review in the *New York Sun* of Sabatier's "Religions of Authority and the Religion of the Spirit." The writer says, "Once the axiom 'Outside the church no salvation' was understood in the rigorous sense of the words. It became the warrant for the sword which stained every European country with blood, and in its name, in the torture chambers of the Holy Inquisition, pious men, with rack and thumbscrew, made melody to the Lord. *Now it is interpreted to mean that every man must obey the dictates of his conscience in religious affairs, and that whoever does so, in both morals and religion, whether he is a pagan or an agnostic, is as truly a member of the spiritual Church of Christ as is his Holiness Pius X., though he is deprived of all the help that comes from actual communion.*"

We have italicised this passage because it deserves reading more than once. The only difference between this kind of Catholicism and the most advanced Liberalism is in calling a spade a spade. Some of us, when we mean liberty of conscience in belief and morals, *do not say,* "Outside the church there is no salvation!" Nor do we believe that when our Catholic friend repeats the time-honored form of words before his congregation, his people understand him to say what in his heart of hearts he appears to mean.

The story is told of the late Dean Everett of the Harvard Divinity School, that once at a conference of Unitarian ministers "he compared clergymen who use old phrases to which they give new and strange interpretations, to Indian snake charmers who play publicly with serpents from which the venom has been carefully extracted, while they throw among the crowd snakes of the same species with the fangs still in." The Dean was a man of peace, and his remark made a profound sensation. It is sadly true. We are responsible, however, not alone for what we say, but almost as much for what we may naturally be taken to mean. Especially should this apply to public religious teaching.

Well does Prof. Harnack say, "How often and often in the history of religion has there been a tendency to do away with some traditional form of doctrine or ritual which has ceased to satisfy inwardly, but to do away with it by giving it a new interpretation. The endeavor sems to be succeeding; the temper and the knowledge prevailing at the moment are favorable to it—when, lo and behold! the old meaning suddenly comes back again. The actual words of the ritual, of the liturgy, of the official doctrine, prove stronger than anything else. If a new religious idea cannot manage to make a radical breach with the past *at a critical point*—the rest may remain is it is—and procure itself a new 'body,' it cannot last; it disappears again."

Here we see, as in a flash of clear sunlight, the necessity of a church not pledged to dogma. To say the new thought and feeling and love and reverence of the new time in a new way is alone to make them real and vital to ourselves. Only so can they find full expression. By lifting the iron yoke of dogma—only so can we be spiritually free! This, then, is why some of us are not in the liberal Congregational Church, or in the broad Episcopal Church, or in the forward-moving Presbyterian Church, or in the advancing wing of the great Catholic Church. None of these quite dares to lift the yoke of bondage. We must have a church where we can be gloriously free—to think, to feel, to believe, to express; to be ourselves towards man and God!

R. W. B.

Love and Grief.

My Best-Beloved said:
"Dearest, are we not wed
By love supernal—
The love our Master taught,
By which he lived and brought
To light the Life Eternal?
That love can never die
Nor death dissolve the tie
It makes. Death takes
Only his own—the clay
Love lives in for a day:
Our bodies he may part
And Nature suffer smart
Poor Nature cannot hide;
But true love doth abide;
And—Dearest, heed!—
Love that is love indeed,—
True love,—transcendeth grief."

Each word I heard;
But when through streaming eyes
I looked my mute surprise
And hopeless, helpless, utter unbelief,
Came from those lips again
Low whispered, the refrain:
"*True Love transcendeth grief.*"
But in that very breath
Great Death
Stood forth and lent
To that strange testament
His awful seal!

Oh Christ! To know, to feel
That nevermore that seal
Would break or melt away!
That nevermore those lips would ope to say
"I love you"—God!

Aghast!—
In shuddering chill
The Universe stood still
For one eternal moment.
Then—the blast!
A blast cyclonic fell
And caught me up into a swirling Hell
Of fire and darkness, wherein seemed to dwell
All shapes of terror, breathing pain,
Which seizing me amain
And ever whirling, onward drave
Through endless space, that seemed an endless grave,
Still turning and returning to the selfsame place
Where I could see the face
Of my Beloved—*dead!*

With life this could not last;
An age of it was past,
And then there came
A state I cannot name:
As one snatched from mad waters, drown'd,
Or from the cyclone's hurtling stound
Hurled to the ground,
Bereft of sense and will
Perchance lives still
And dreams within
Swift dreams of all that he hath done or been;
So seemed my soul to be,
Drown'd by its woe, stunn'd by its agony,
Yet strangely living on.

And dreaming—such a dream!
Earth and the heavens were gone—
So did it seem—
And in their stead
Outspread
A universe more vast,
Its time—Eternal Past;
Its space—Illimitable Darkness, dread,
Which I inhabited
Alone—alone with my Beloved—*dead!*
One toneless monotone
Made infinite silence moan;
While like a bell of lead
The pulses in my head
Toll'd ceaselessly and said;
Dead! dead! dead! dead!

How long I cannot say—
If only for a day
'Twas one of God's days,
As a thousand years—
Nor yet appears
How life returned to me.

If life it were indeed?
Simply to be—
In listless apathy
To live and take no heed
Of life—to breathe, to feed,
Obey instinctive need—
A mere automaton

By habit moving on—
To sleep, wake, work, the day beguile
With talk, perchance sometimes to smile,
Yet all the while
Conscious beneath all consciousness
That all was in duress—
Life thrall to Death alway—
Mine but a mock-life, shadow-play
Behind a veil of grief that naught could take away.

Thus only did I live—
Father forgive!
Live on through months and years
No memory cheers
Until—this dream of dreams
Which all redeems.

I stood upon a jutting shelf
That overhung a fathomless abyss;
One step amiss
And I must plunge and die;
Yet helplessly must I
Gaze at the gulf; and there,
Mirrored on darkness everywhere,
Saw I Myself! Myself! Myself!
Looking my dull despair!

Fainting I fell
Down that abysmal well,
And seemed for hours to fall
Fainting; till over all
Oblivion spread
And I was with the dead!

But no! They were not there—
The infinite multitude—
Nor bad nor good!
Only—from vaulted darkness everywhere
Reflected—still did stare
Myself! Myself! Myself! looking my dull despair!
Fainting anew I sank
And all my being shrank
In shriveling fear
Before that vision drear;
Myself; Myself alone
In that vast void, and none—
Not one ev'n of the dead—
To share my dread
Or listen to my grief's undying dole!

Then seemed within my soul
Another soul to wake
That faintly, feebly spake
Or breath'd a simple prayer:
"O Father! forgive me,
A wanderer from thee
Self-led to outer darkness and despair!
Deliver me from Self! Forgive and set me free!"

And from above a voice
Replied: "Rejoice! Rejoice!
Love ever doth forgive;
Arise and live!"

And music soft
From some far choir aloft
(An anthem through and through
Pierced by one voice I knew—
The truest, tenderest voice that ever rang
Through welcoming heaven
When erring ones return to be forgiven,
Who heavenly music sang,
Wordless, ineffable, yet fraught
With wondrous meaning—faintly caught
On that Aeolian mesh
That veils our inmost souls from inmost flesh.

"Unto us a child is born!
To us a soul is given!
Hail thy resurrection morn,
Child of earth and heir of Heaven!

Loves are many—One is Great!
High over all supernal!
Life of life, it doth create
To give the Life Eternal!

Loves are many—One is true!
Gives all nor asks returning!
Flame of flames it doth renew
Its light and heat in burning!

"True Love seeketh all that is
But not for its possessing—
Seeketh not, but findeth, bliss
In serving and in blessing.

Great Love knoweth naught of Death—
Lives only for the living—
Goeth forth as God's own breath
In giving and forgiving.

"Child of Earth, awake! arise!
Thy Self-love lived in grieving;
Born again as Self-love dies
Arise, new life receiving!

"Heir of Heav'n, Awake! Arise!
Thy birthright high retrieving,
Forth! on Great Love's great emprise!
Find joy in its achieving!"

And with the music fell
A wondrous light as well—
More softly bright than of the tenderest dawn—
While, like a curtain slow withdrawn,
The darkness lifted and was rolled away,
And lo! before me lay
The Earth! Old Earth made new
In that new light that grew
And spread from East to West
Till all from West to East
Greatest and least
Was glorified and beautified and blest!

Then I arose and went
Forth in that light, intent
On doing—as one sent
By love, on loving errands bent—
That haply he may add
Joy unto joy, and sorrow make less sad.

As when a sleeper dreams that he hath slept
And dream'd a dream of dreadfulest distress
And that he waked and wept
With joy and thankfulness
That he but dreamed,
Then wakes indeed to bliss,
So now in this:

No longer seems my Best Beloved dead
Nor death-divorced from me;
I do but live anew and we
By Great Love newly wed,
By true Love led,
Together walk and work with all
Who hear and heed the call
God's vineyard here to till—
With Christ and all the Church Invisible—
Seeking to do the Heavenly Father's will
On earth even as it is done in Heaven.
The miracle is wrought! The veil is riven!
By sweet assurance surer than belief
I know
That even here below
True Love transcendeth Grief.

E.

Correspondence.

One of our historical scholars, in a personal letter, writes as follows regarding various things that have recently been published in UNITY concerning John Calvin:

Dear UNITY: Your editorial remark, March 10, contrasting "Russia's nominally Christian belief with savage practice, and Japan's nominal paganism with Christian practice," was close to the line. Rather closer, I may add, than Mr. Mann's statement, the preceding week, that "the result of Christian missions has been meager, hardly reaching beyond the lowest classes." I have just received a statement from a British corespondent, who knows Japan from residence there, that Admiral Togo, who commands the fleet, is a Christian and that some of his captains are Christians, one of them an elder in a Presbyterian Church. Quite a number of the members of the Diet are Christians, and the recent Speaker of the Lower House was a Christian. Considering that it is hardly more than thirty years since moden missions were inaugurated there, this is fair progress. About one million (one-forty-fourth of the population) are now reckoned as members or adherents of Christian churches. This, of course, leaves Japan nominally pagan, but with her face turning toward the light.

JAMES M. WHITON.

THE PULPIT.

Causes of the Modern Transformation of Religious Thought.

X.

THE NEW BIBLICAL CRITCISM.

GIVEN AT UNITY CHURCH, OMAHA, MARCH 20, BY REV. NEWTON MANN.

In a wholly new sense what was ethic is now seen to be religion—religion, moreover, that no longer feels itself in danger from science, history and criticism. Rather, it knows in science and criticism its best friends; and the tone of exultation that is beginning to ring through it is the tone of those who already foresee an approaching unification of experience and faith, no less far-reaching and commanding than the great unification elaborated by medieval thought, whereof the ruins lie around us.—Mrs. Humphry Ward.

In regard to Sacred Books, the traditional idea with all peoples who have them is, that they have been supernaturally produced and preserved. They are the "Word of God" miraculously communicated through his prophets. An illustration pushed to the extreme of absurdity is the Mohammedan doctrine of the Koran, that the original of it had existed from all eternity in heaven, whence a copy was obtained by Mahomet. It is, therefore, the pure thing, having run no risk of contamination by transmission through the medium of a human consciousness. Every word, syllable and punctuation mark is literally from on high. Mohammedan criticism, therefore, can go no farther than an attempt to establish the correspondence of the existing editions with that given to Mahomet. It is not at all permissible to subject the book to scientific tests, to point out its dependence on ideas current among Arabs of the seventh century, and on the old Jewish scriptures, for any such proceeding disregards the presupposed infallibility of the Koran. But obviously there is no hope of any just estimate being made of the book until it is studied in the light of the illuminating principles applied to other books.

In Christendom the Bible has been in similar case. While it has not been claimed for this book that it pre-existed in Paradise, it has been freely called the "inerrant Word of God," an infallible authority before which all that opposes or questions should go down. Such a book may need interpretation, but it is not to be curiously inquired into, and any attempt to subject it to critical investigation is sacrilege. So the Bible was left through the centuries without the least pretense to a scientific treatment. In the meantime, especially since the revival of learning, other works of antiquity have been subjected to the keenest scrutiny, all the light of history, of philology, of archeology, thrown upon them, with the result that they have become intelligible and have acquired for us a far greater value. Even the writings buried time out of mind in Egypt and Assyria grow luminous under this treatment, yielding up their dates, their motives, telling each something of the politics, the religion, the culture of its time. Scholars are enabled even to "read between the lines" of documents that have slept in the dust these four thousand years. Every scrap of papyrus found in a tomb or picked up in the sand, under the eyes of experts falls into its own epoch with a certainty to command universal admiration.

This inestimable service for other books could not forever go on without suggesting that in a similar way something might be done for the Bible. The prejudice against such procedure in this case was well-nigh insuperable, but the benefit to accrue was so great that the effort was sure to be made. The first attempts were tentative and expository only, sacrificing an untenable claim, making a bold departure. Thus La Peyrère in 1655, impressed with the fact that, as commonly understood, history in the book of Genesis does not tally with the high antiquity of Egyptian civilization, propounded the theory that Adam was the forefather only of the Jews, fictitiously raised by national pride into the progenitor of the whole human race. This theory disposed of some serious difficulties, such as Cain, when he and his father were the only men on the face of the earth, going out and building a city; made the flood a local affair, not extending to the Nile valley; and took Original Sin out of connection with so trivial an incident as the eating of an apple. But these difficulties were not pressing in the seventeenth century, and La Peyrère's theory had no following. A more scientific departure was made a century later by another Frenchman, Jean Astruc, distinguished medical professor in Paris, who may justly be considered the originator of sound biblical criticism. He it was who discovered that the book of Genesis is a compilation from two pre-existing sources,—a piece of fine insight, which the author modestly called a "conjecture," but which had the decided advantage of being so obvious that, once pointed out, it could not be disputed, and thus inevitably opened the way to further discoveries of the same sort.

The earliest investigations were naturally of the opening books of the Bible, the so-called books of Moses, as these with their accounts of a six-day creation, a universal flood, of human lives well toward a thousand years long, came most violently into contradiction with known facts. Even the Zulus in South Africa, when Bishop Colenso went to them with these stories, shook their heads incredulously, and put up such good reasons for thinking there must be something wrong there as to set the good bishop on a critical study, the results of which were so subversive of the then current views in the Church that he was denounced in Convocation and condemned by both Houses. The Bishop of Cape Town, assuming authority, deposed him from his bishopric, which deposition was recognized as valid by the Convocation of Canterbury and by the General Convention of the American Episcopal Church. The persecuted bishop sought redress from the civil authorities, and had the satisfaction of seeing the Church verdict set aside by the Privy Council, and conservative England and America were scandalized by the spectacle of Heresy rehabilitated and in the full exercise of ecclesiastical functions. But the better foresight was with the Privy Council. In the forty years that have since elapsed the whole situation has changed; the clergy, bishops and all, have to great extent followed in the path of Colenso, many of them carrying the same principles of historical criticism far beyond what he was able to do, so that now his book is rather common-place. What the present attitude of students is may be inferred by opening anywhere the Encyclopaedia Biblica. Thus, Dr. Cheyne, editor of that monumental work, who ranks with two or three of the very foremost of biblical scholars, and holds high positions in the English Church, says: "Colenso proved that just those parts of the Hexateuch which contain the most precise details, and so have the air of authentic documents, are least consistent with the laws of possibility." And this, he observes, is no wonder, for "the supposed marks of historical accuracy and dependence on authentic records are quite out of place in such a narrative, the substance of which is not historical but legendary. This legendary character is always manifest both in the form and the substance of the narrative; the stories of the patriarchs and of Moses are just such as might have been gathered from popular tradition."

The old theory was that the first five books of the Old Testament were given by inspiration to Moses, and the remaining thirty-four in like manner gener-

ally through the persons whose names they bear. This theory has not been able to stand before the better knowledge of our day. As regards the Hexateuch, as the first six books are called, there are difficulties with the old supposition obvious to any reader, such as Moses' recording his own death and burial, with the additional statement that all trace of his burial-place has been lost: "No man knoweth of his sepulchre unto this day." More careful readers observed further that the prophets of the eighth century B. C. give no signs of any acquaintance with the creation and flood stories, or with the stories of the patriarchs; from which it would appear that these stories had not yet been told in Israel. The fact also comes out that the elaborate ritual provided for in these law-books was not set up till many hundred years after the time of Moses, and was most certainly not in existence in his day. And these discoveries accord with, are indeed fulfillments of, the law of evolution that complex things are of slow and gradual development. To those not already somewhat familiar with the subject the general statement of results which I have now to make is likely to seem all too summary and not altogether easy to follow. I can only hope that enough interest will be excited to send you to the authorities, or at least induce a re-examination of what I have to say when it appears in print. Set forth in briefest fashion the situation as it discovers itself to criticism is as follows: At the time of the appearance of the Hebrews in Canaan they were an illiterate, superstitious people; redoubtable fighters, but decidedly inferior in culture to the tribes round about that had longer been in touch with Babylonian civilization. They had a tribal god. Yahweh (Jehovah) to whom they paid a fitful, intermittent devotion, worshiping also Baal, then under a thousand different forms the chief god of all western Asia. Moses—if a real person, leader of a detachment of Hebrews fleeing out of Egypt, and not, as Winkler thinks, the name of a sun-god,—may have been a primitive lawgiver, leaving some oral, possibly a few written rules for the regulation of the lives of his nomads, and enjoining some rude religious ceremonies. The new-comers into the valley of the Jordan were nowise so formidable as they are represented in the book of Joshua, and made no such slaughter and destruction as there related. They got a foothold among a number of equally insignificant tribes, thanks to the ineffectiveness of the Egyptian suzerainty, careless of its nominal vassals, and to the fact that the petty kings of the region did not combine against them. The untrustworthiness of the book of Joshua comes out in the great strength accorded to the Hebrews, in contrast with their immediately subsequent weakness, and in the reported utter destruction by them of city after city, which, as has been wittily said, presently turn out to be none the worse for it. The representation is that in the thirty years or so covered by this book, the invaders meet with no enemy that can withstand them; that they had only a succession of glorious victories. Now, as ill luck for the historical reputation of the Hexateuch would have it, Prof. Flinders Petrie has excavated a monumental inscription in Egypt, which records a crushing defeat dealt the Israelites in Palestine in these very years by Meneptah, the Pharaoh who all along has been supposed to have been drowned in the Red Sea while madly pursuing the fleeing children of Israel! Such a defeat serves to explain the demoralized condition of the Israelites as represented in the book of Judges. Century after century dragged along, and they were but a set of miserable barbarians. Even the prowess of David and the "glory" of Solomon were significant only as contrasted with previous impotence, and were nothing startling in the eyes of the great world-powers. Only a higher stage of barbarism is reached as compared with the civilization of Babylon. Not an orator yet, not a writer, no evidence that anybody could write. The traditions are of a period of successful fighting under David, followed by a period of oriental luxury under Solomon, a king fabulously furnished with wives. Not for a hundred years yet did anybody think of writing a book, as far as we know. The first prophets, Samuel, Nathan, Elijah, Elisha, talked, but seem not to have known how to write. Not till the beginning of the eighth century B. C. were books written which have been preserved to us. This is the salient fact established by criticism, and only a stolid conservatism refuses assent. The oldest Hebrew books we have are those of the prophets, Hosea, Amos, portions of Isaiah. Fragments of previous literary efforts may be preserved in the "historical" books compiled at a later day. It is probable also that what is referred to in these as the Book of the Covenant, a primitive law-book of the people, fashioned no doubt somewhat on the Babylonian model, antedated the prophets. This contained the rules of life, moral and religious, with penalties for infraction as reflected in the ninth century before Christ or thereabout. It was later merged in the Hexateuch along with some other writings of later date. Of the Hexateuch books the first to appear was Deuteronomy, or the original substance of that work, whose publication is believed to be reported in II. Kings, 22, and took place B. C. 621. This book breathes so strongly the prophetic spirit that some critics have thought it possibly the work of Jeremiah, so much the diction and the spirit resemble his.

The following century was marked by great development of the ritual, a tendency which received special stimulation in the seventy years of exile in Babylonia, where the leading spirits, delivered from the cares of civil government, gave themselves to the elaboration of an ecclesiasticism. As a consequence was produced the Priestly Code with its interminable observances. During the exile or shortly after, all three of these books, the old Book of the Covenant, Deuteronomy and the Priestly Code, further amplified and combined with old fragments of history and current tradition, together with more legends brought from Babylon, took the shape of the six books that stand at the beginning of our Bible. An effort was made to give the work an air of antiquity, and make it appear to have come down in good part from Moses himself; but such a pretense, while it stood for a long time, gives way before the critical modern reader.

As to the other books of the Old Testament, with only a few of them has criticism wrought such radical changes in our conceptions. The two Chronicles have been shown to be very late work, done in the priestly interest, and not to be relied upon where they depart from the older record of the same events in Kings. The little books, Ruth and Esther, have lost their claim to high antiquity, the latter even falling down into the second century before Christ. Job was probably written after the exile, and the Psalms appeared one by one through the later centuries of literary activity, a hymn-book of the temple, growing as our hymn-books grow. The books attributed to Solomon first saw the light, it is thought, 600 to 800 years after his time. The book of Daniel, from being, as it purports, a record of events that transpired in Babylon during the exile, and a prophecy of subsequent events down to a final intervention of the archangel Michael in affairs here below, turns out to be a work of the Maccabean period, the very year of its composition being confidently fixed as 165 B. C. The writer deliberately assumes to speak from a time some 400 years earlier, that his words may carry more authority, and more effectually console and strengthen the struggling patriots.

Perhaps the greatest positive service of the higher

criticism is that done for the book of Isaiah. No part of the Bible has been studied with more care; no part, perhaps, better rewards the student. In the light of this thorough investigation the supreme effort of the Hebrew mind which goes under the name of the prophecy of Isaiah proves to be a compilation of the work of many different authors, writing at widely different periods, a later writer frequently acting as editor of his predecessors, suppressing something here and adding something there, until in the end it is made no easy task to say what parts are exactly the work of the original Isaiah. The most important addition, commencing with chapter 40, is so obviously exilic that we wonder how anybody could ever have thought otherwise; for if we suppose it the work of Isaiah the son of Amoz, we have him calling on the Jews, "Come ye out of Babylon!" two hundred years before ever they went in there; have him mentioning Cyrus by name more than two hundred years before there was such a man!

The application of the same methods of historical and literary criticism to the books of the New Testament was more reluctantly undertaken, as these books, especially the gospels, lie nearer the heart of Christians. But nothing is so sacred as truth, and thoughtful Christians have come to feel that the truth about the gospels is only to be reached by rigorous investigation according to the principles which have brought out the truth in regard to other books.

The first thing we note about the gospel teaching is that it was entirely oral. Unlike the other great prophets of his people, Jesus, urgent as he was in the presentation of his thought by word of mouth, committed nothing of his message to writing. Nor, during his lifetime nor for long after, it ever, did any one of his immediate disciples put in writing what they had heard from his lips. At first thought this looks very strange, but there is a sufficient explanation in the fact that Jesus and his immediate disciples fully expected the end of the world was at hand, that it would come within the lifetime of some of that very generation; what, then, was the use of writing books? The saving word that had been spoken could be carried in memory for the little time in which it must accomplish its work. Add to this consideration the fact that the twelve disciples were plain men, not one of whom probably had any literary faculty, and it is easy to see how it was that for twenty or thirty years no record was made. Only when the contemporaries of Jesus were fast passing away did it occur to anybody that it was time to jot down the things he said and did.

To the student it is directly apparent that in the New as in the Old Testament the earliest written parts are not the ones placed at the beginning of the volume. The epistles of Paul here antedate the gospels, as there certain prophecies antedate the historical and legendary books. Paul knows as little of the miracle stories of the gospels, except that of the resurrection, as Hosea of the stories of the creation, the flood, and the patriarchs. Still it is probable that in the time of Paul the written sources were forming from which the first gospels were drawn. It is an established fact that from the moment of the crucifixion Christian dogma took on a sudden and rapid development. Along with new conceptions of the Master and his mission, of the world and its impending end, legends to match concerning the birth and career of the Master grew up apace, until the legitimate cycle of them was filled, as represented in the canonical gospels, overflowing then in gospels apochryphal. The progress of this development as indicated in the different writings, up to a certain time, is a pretty sure mark of their relative date. In the earliest of these, the genuine epistles of Paul, from the nature of the case development of dogma took precedence, theories of sin, of redemption, and of the nature of Christ which never entered the head of the Master himself, springing from his nimble and speculative mind,—germs of the great theological systems of after times. The synoptic gospels, as the first three are called, the earliest remaining accounts of the life of Jesus, while not often venturing to put into his mouth these newly developed doctrines, make response in their abounding supernaturalism, in thickly sown myths and legends of which he is the hero. The more restrained quality of Mark, his ignorance of the miraculous birth and post-resurrection stories (the best manuscripts omit all after the 8th verse of the last chapter), point his work out as the oldest of the three. In Matthew and Luke the mythical development attained the full proportions that could be borne by the credulity even of that age, and in the subsequent New Testament writings the dogmatic element was taken up again, and carried in the Fourth gospel and in the later epistles far beyond where Paul had left it.

Thus there is traceable a process, a growth of legend and dogma, that went on from beginning to end of this cycle of literature, a just consideration of which goes far in settling questions of date and, at least negatively, of authorship. After a strong defense, the claim that we have any writing by any one of the twelve disciples known as the twelve apostles has been generally renounced by scholars. The tradition may be well founded that Matthew left some Recollections, which served as one of the sources of the gospel to which his name is attached. Original Mark, which has been lost, and of which we have only a modification, may possibly have been made up from data furnished by Peter, but this cannot be asserted with positiveness. At any rate by the time Luke set about his task there were in circulation, as he expressly says, many gospel narratives, though apparently none of them written by an eyewitness. Inevitably each revision meant some modification felt to be needed by the changing beliefs of the time. And this process went on until the canon was virtually established, resulting in the production of a great many gospels besides those that have been preserved to us.

The greatest speculative and literary genius of the New Testament is the author of the Fourth gospel, though he wrote his life of Christ so late that it had some difficulty in getting into the canon. Its radical departure in every way from the previous gospels, coinciding with them only here and there, is apt illustration of how much a narrative may be transformed when told from a new point of view, under a changed conception of the hero, and for the purpose of making the story tally with that conception. In an uncritical age all this is done with entire sincerity, it would seem, but it makes work for the students of an after time, who wish to get back through these wrappages to the original reality.

I have now called over some of the more popularly apprehensible results of the new biblical criticism, but without giving so much as a hint of the profundity of learning applied to the subject by the scholars who have taken it in hand. To get some idea of the prodigious labors of these men, read Cheyne on Isaiah, or Wellhausen on the Historical Books of the Old Testament, or Schmiedel on the Gospels. One remarkable thing is that so great a part—out of all proportion the greater part—of this revolutionary work is being done by nominally orthodox investigators. Hardly one of the conclusions gathered up in this résumé have I drawn from a Unitarian source.

The most obvious result of the study of the Scriptures as other old writings are studied is to confirm the impression, which is but a corollary of common-sense, that the Bible writers were, like all other writers, subject to error, that exalted piety is no warrant of his-

torical accuracy, that no afflatus of inspiration confers infallibility. In fact every sane man goes by this impression in practice, however at variance with it his theory may be. Deliverance of the more thoughtful spirits from the incubus of an infallible book may be reckoned the supreme triumph of reason in religion. For the first time since that dogma was laid upon the Church intellectual freedom is in our day made possible to the Christian. And with freedom there comes fellowship. No longer disputing over the requirements of an external authority capable of various interpretations and nowise amenable to reason or conscience, the lovers of the light look within them and find one common nature, voicing universal principles, one common law of life alike in the realm of thought and in the realm of feeling. Thus and only thus has it become possible to lay foundations on which

> "To build the Universal Church,
> Lofty as is the love of God,
> And ample as the wants of man."

So will all our doubt but end in a better assured belief; our denials but clear the way for a larger affirmation against which no charge of unreason can be brought. God speed the day!

I cannot better close this series of discourses than by a word from Wundt, whom Germany puts forward as the first of her living thinkers—preëminence which, we have to own, carries with it much wider distinction:

"People are narrow-minded enough to think that religion might lose something if her ideas were to broaden and deepen as the intellectual horizon expands. Yet science and art (in their career) show us how the enduring value of religious conceptions might be maintained without imposing on thought and feeling the burden of ideas themselves indifferent to the matter at issue. For science tells us that dogma is a mode of thinking which is variable, and has arisen under definite historical conditions; that the only germ of real value in it is the moral idea, which is the real impelling force, often long unrecognized, in religious thought itself. Art, on the other hand, leads us to the thought that religious ideas are symbols, dependent party on esthetic motives, partly on other considerations foreign to religion itself; that as to symbols, they give to religious ideas a form that is adapted to the existing state of belief and knowledge. Because religious ideas have this character; because, while the more naive way of regarding them takes them for realities, a higher state of culture discovers their symbolic nature; there is suggested the possibility of uniting men of the most widely different degrees of cultivation into one religious faith without exacting a *sacrificium intellectus* from the individual."

But this, as he elsewhere says, can only be arrived at through ceasing from insistence on certain dogmas. On this point I give you his own words, which are remarkable as coming from the Lutheran Professor of Philosophy in the University of Leipzig:

"One thing is unmistakably true. That form of belief which makes the founder of the religion of humanity into a god, thereby in reality divesting him of his human and moral significance, has, along with belief in the Trinity and in miracle, lost its power even over those who still call themselves Christian with entire conviction. And the number wholly alienated from the system of dogmatic traditions has increased among all classes in proportion as men have come to see that this system is in contradiction with all the other elements of our intellectual culture. Then shall our intellectual culture retrograde, in order that humanity may recover the simple and happy faith of earlier centuries? Or shall Christianity itself move forward, like everything else in history, in order to keep its value for the world of today? The answer to this question can hardly be doubtful.

A Rocky Mountain Chautauqua.

To one who knows the summer school chiefly by hearsay, or who is fairly indifferent to the holiday study of books, a Chautauqua is little else than an accepted commonplace. With easy freedom, we have stretched the use of the word, until, from signifying a single educational camp meeting, it has come to cover a whole movement of popular culture. "Chautauqua" today stands for nothing short of an educational "genus." It is usually assumed that the members of the genus have no distinctive traits, these summer annuals having grown out of a democratic soil, with common aims and methods following the needs of popular education. But a more intimate acquaintance with the various members of the genus reveals certain marked individual characteristics. The historical setting, the physical and social environment, effect a differentiation among them, however like they may be in their initial purpose or their general scheme of work. With further growth, the various Chautauquas are sure to acquire more of a local character, and in this lies much of their enduring cultural effect. For whatever may be learned or not learned at these "grown up" vacation schools, they give a stimulus to observation and insight beyond the compass of the courses of instruction offered. And it is this stimulus, differing in kind and quality to correspond with the difference of environment, which marks the real influence of any Chautauqua.

To the dweller of the plains, a sojourn at the assembly in the Colorado foothills, for example, means far more than the opportunity for studious activity under Colorado's friendly skies. It means more than an exchange of the sophistications of the city for the primitive simplicity of tent life on the mountain side, a mile above sea level. Those blue and white striped canvas-walls linger in the memory as symbols of unexacting leisure and unmedicated repose. And the situation of this simple camp is one of unexcelled beauty. In the immediate background are the crags of the foothills, obtrusive, abrupt, rugged, almost bizarre in their fantastic shapes and extravagant coloring; backed by the sweeping lines of the half-clad pyramidal slopes rising in unbroken succession to the overbearing snow-covered peaks that make and break the horizon. Outward from the threshold of the summer camp the fertile valley drops away with a gentleness as suave and equable as the face of the hills is fierce and shifting, and with a fertility such as is found only where man controls the elements. Beyond the valley, effortless, unparsimonious, resting on its broad shelf, without haste or hesitation, brown with exuberant barrenness, the plain dips and sways its unbroken surface under the unbroken blue of the sky and the unbroken fall of the sunshine to the limit of vision.

At first the presence of such a situation is itself absorbing and even disquieting. The thin, clear, keen air, and the visible height and aloofness of the place give a blending of physical exhilaration and spiritual exaltation such as to leave the newcomer restless for a time. With it comes a sense of fear, or at least a feeling of the littleness of the individual's life. But the restlessness and the sense of powerlessness wear off rapidly and give place to an optimistic conviction of freedom, a sense of the comprehensiveness of things included in these sunlit spaces, coupled with an easy disregard of the conventionalities carried over from other times and places. The spirit of revolt seems to belong of right as an outcome of the normal course of things in this environment, but it is a creative revolt. It is rebellion tending to a constructive end. It is here that the poet of rebellion has found an objective defense, to make good against his critics the wayward forms which his own creative art has taken on. This is how he celebrates the cañon of the Platte:

> "Spirit that form'd this scene,
> These tumbled rock-piles grim and red,
> These reckless heaven-ambitious peaks,
> These gorges, turbulent—clear streams, this naked freshness,
> These formless wild arrays, for reasons of their own.
> I know thee, savage spirit, we have communed together.
> Mine too such wild arrays, for reasons of their own;
> Was't charged against my chants they had forgotten art?
> To fuse within themselves its rules precise and delicatesse?

The lyrist's measured beat, the wrought-out temple's grace-column and polish'd arch forgot?
But thou that revelest here—spirit that form'd this scene,
They have remember'd thee."

In such an environment, the formal programs of study must be content to take second place. Not that these programs do not commend their own success. The Chautauqua interests many of the students of the University of Colorado, which is situated near by in the town of Boulder, but which does not hold a summer term. In its lighter features, the assembly serves as an amusement center not only for the townspeople, but for the district far and wide. The miners and farmers, with their prosperous families, add a picturesque element to the gatherings. Beyond these things, the Chautauqua is learning to prize its exceptional advantages, and is developing a characteristic direction of work. Its situation offers abundant opportunities peculiar to the place, and each year the assembly is making more of the materials which lie at its doors. These materials are especially valuable for science and the nature studies. For most visitors botany has a first interest. The Rocky Mountain flora is distinct and richly varied. During the mid-summer season the half-barren peaks show a veritable enchantment in color. The lover of flowers is attracted not only by the local varieties, such as the alpine anemone, the mariposa lily and a host of others, but finds odd variations in even the ordinary wood flowers common to the country. There is also some work in ornithology, for the birds of the vicinity show a number of distinct species. And as a still further step the Chautauqua is beginning to plan for systematic work in the study of geology. The presence of the mountain wonders almost compels a serious investigation of this science. It is felt that the introduction of field work, within the limits of the non-expert, would be no more than carrying a substantial motive into the tramps and expeditions which are so prominent a feature of the camp life. And there is no doubt that in such work the Chautauqua would prove of practical service to this part of the West by helping to extend a knowledge of its material possibilities. Painting is also a "nature" pastime, and classes in landscape art make enthusiastic use of the "object lessons" spread out before them.

In these individual ways, the Colorado Chautauqua is working out an education of the environment. One can even conceive of its mission extending until it might come to stand for a new impulse in the intellectual life of its community. So far this Western region has not discovered the measure of its powers. So far there is no competent expression of the stupendous influences among which it is placed. One looks in vain for some strong local color in its intellectual culture, such as shall answer to the stimulus of this environment. Or at least, if it exists, it is not visible to any brief scrutiny. The real "winning of the West," the growth of a characteristic spiritual development, has not been accomplished. The local ideals are exotic, brought in from other places and other social conditions. The Western community continues to rehearse the parsimonious chant of puritan New England. Even the local nomenclature, e. g., conservatively embodies the traditions of an immigrant culture. The names of some of the loftiest peaks of the Rockies read "Yale," "Harvard," "Princeton." Why should local claims yield and let the trite passwords of eastern academic circles crown the fastnesses of the Great Divide?

The culture of the West, and with it the literature of the West, when it matures into a characteristic development, must rest upon and be consistent with the circumstances that condition the life of the West; which means that it must stand out quite distinct from what the eastern seaboard has engendered. It must find the qualities of comprehensiveness, reach and dignity, rather than refinement of detail, and must express a reality larger than is yet known. The well-wrought, sanely reflective, fine-spun dialectics of an inbred culture shows pale and threadbare in this Western world splashed with the primary colors. The free swing of the Western "joy of living" will not be denied, and the poetry of the library, with its spirit of mild abnegation and melancholy, will have no place in the scheme of things which this robust sense of the goodness of the material earth will create for itself.

In the development of a native culture, a Chautauqua can serve better than college or university. For it stands nearer the people and more readily reflects their consciousness. To help speak out their full voice and so to help create a new art, should be its ambition.

LAURA MCADOO TRIGGS.

Spring in the South.

Now in the oak the sap of life is welling,
Though to the bough the rusty foliage clings;
Now on the elm the misty buds are swelling;
See how the pine-wood grows alive with wings!
Bluejays fluttering, yodeling, and crying;
Meadow-larks sailing low above the withered grass;
Red-birds whistling clear, silent robins flying,—
Who has waked the birds up? What has come to pass.

Last year's cotton plants, desolately bowing,
Stand in the fallows, rugged and forlorn.
Red are the hillsides of the early plowing,
Gray are the lowlands, waiting for the corn.
Earth seems asleep still; but 'tis only feigning;
Deep in her bosom thrills a sweet unrest.
Look where the jasmine lavishly is raining
Jove's golden shower into Danaë's breast.

Now on the plum the snowy bloom is drifted;
Now on the peach, the glory of the rose;
Over the hills a tender haze is sifted;
Full to the brim the yellow river flows.
Dark cypress-boughs with vivid jewels glisten,
Greener than emeralds shining in the sun.
Who has wrought the magic? Listen, sweetheart, listen!
The mocking-bird is singing: Spring has begun.

Hark, in his song no tremor of misgiving!
All of his heart he pours into his lay,
"Love, love, love, and pure delight of living;
"Winter is forgotten; live for love to-day!"
Fair in your face, I read the flowery presage,
Snowy on your brow, and rosy on your mouth,
Sweet in your voice, I hear the season's message:
"Love, love, love, and Spring in the South!"

—*Henry van Dyke, in The Outlook.*

Books on the East.

The American public makes it its business to be well informed. It finds out quickly where it can get the facts it wishes about topics of the day. Since the beginning of the war between Japan and Russia, books on Japan and on Russia have been in active demand. McClure-Phillips, who publish "The Heart of Japan," by Clarence L. Brownell, state that the first edition of that book has been exhausted, and that the second edition is now on the press.

"Asiatic Russia," a book by George Frederick Wright, which is a complete study of Russian territory in Asia, its inhabitants, its geology, flora and fauna, is also much asked for because of the large amount of valuable information which it contains about the country directly concerned in the present Russo-Japanese difficulty.

"The Awakening of the East," by Pierre Leroy Beaulieu, is another important work dealing with the country in which war is now being waged. The book covers Japan, Siberia and Russia in the most modern phase of their political and commercial development, in addition to giving an exhaustive account of the manners and customs of the people.

THE STUDY TABLE.

Reviews by Mr. Chadwick.

THE OPENING OF THE MISSISSIPPI.

Primarily intended to be a history of the discovery, exploration, and contested rights of the navigation of the Mississippi River prior to the war of 1812, which made an end of the long struggle, the process of preparation and writing the book has been enlarged into a history of the entire Mississippi Valley. The writer begs to have the larger effect judged as a necessary setting of the smaller. He has endeavored to place due emphasis on two aspects of the history, the diplomatic and the physiographic. It was only with the conclusion of the war of 1812 that the control of the Mississippi ceased to be a matter of diplomatic contention. It is likely enough that Mr. Ogg has timed the publication of his book so as to gather to it some of the interest attaching to the St. Louis Exposition. But, while recognizing that the Louisiana purchase was a most important incident of the prolonged debate in which four nations were engaged, he does not exaggerate its importance, seeing clearly that it was only one incident of many. An opening chapter, "The Importance of the Mississippi Valley," is an admirable exhibition of that importance from the physiographic point of view. It is no wonder that the river was such a bone of contention when it was so obviously the backbone of the commercial West. When Mr. Ogg comes to speak of authorities and sources we find him, as we should expect, referring to Mr. Henry Adams's History and to the Jesuit Relations as the most significant examples of the one thing and the other. If, in the account of the early exploration, we miss Parkman's more expansive style, we cannot but admire the measure of interest that is sustained, for all the rigorous condensation. Following the slimy track of that precious scoundrel, Gen. Wilkinson, we find ourselves wishing that John Fiske had made an article on him to match his General Charles Lee. *Arcades ambo!* Mr. Ogg's book lengthens to 670 pages, not too many for his subject; but, if the matter had been served in two volumes, the comfort of the reader's handling would have been much enhanced.

MERELY MARY ANN.

Mr. Zangwill's play corresponding to this long short story, or short long story, has met with great success in New York during the past season. It is not easy to understand its doing so, but perhaps the climax was differently arranged. Lancelot, a musician with a little money and more talents, cherishes ideals of musical composition too high for the popular taste. Mary Ann is the servant in his boarding house who proves very attractive, until, having made a little money by conceding a comic opera to a friend's urgency, he is about to appropriate the girl without ring or book. Suddenly she becomes possessed of a large fortune. Perhaps in the play they marry virtuously and are happy, but in the story they go their separate ways; Launcelot to chase his musical ideals; and Mary Ann, quite possibly, to marry someone to whom her money and her looks are a sufficient attraction and with whom her lack of culture doesn't count. It should be said that Mr. Zangwill's management of the situation is very humorous and adroit and it is much in his favor that he eschews Richardson's ending of "Pamela" for his story as either below the level of his morals or his art.

The Opening of the Mississippi; A Struggle for Supremacy in the American Interior. By Frederic Austin Ogg, Instructor in History in Indiana University. New York: The Macmillan Company. 1904.

Merely Mary Ann. By I. Zangwill, Author of "The Children of the Ghetto, etc." New York. The Macmillan Company. 1904.

THE DAY BEFORE YESTERDAY.

The first chapter of this book, "The Village," makes a promise to the reader's mind that is ultimately broken to his hope. It describes a village which now exists only in the memory of gray-haired men and women, it having been overgrown by a thriving modern town, whose generic name is Up-To-Date. The description is pleasant and we promise ourselves a quiet, restful season in the old-fashioned streets and houses with the old-fashioned people, but as we go on the atmosphere of the book is constituted less by the general character of the village than by the particular character of Rachel, a small child who is always getting into mischief and consequently into trouble. It is on the contrast of her ingenious versatility with the staid propriety of her Elder Aunt and other elder persons that gives the book its characteristic quality. It would seem as if the writer must once have been a child herself and have remembered how it seemed to be in that estate. It is of no use for any one to protest, "I never did such things." There is as much difference in children as in deacons, and perhaps more.

A LITTLE TRAITOR TO THE SOUTH.

Mr. Brady assures us that the "tragic interlude" in his story is in exact correspondence with something that actually happened—the sinking of a death-trap torpedo boat in the act of sinking a United States ship of war. He gives ten names of the Southern heroes who were principally engaged. All this has to do with the more painful side of his story. "For the rest," as he tells us, "here is a love story in which the beautiful Southern girl does not espouse the brave Union soldier or the beautiful Northern girl the brave Southern soldier." The rivals for the heroine's priceless hand are both Southerners and she is a woman of the South. How she came to be "a traitor to the South," and to what extent her particular treason detracted from her generaly loyalty—all this is the novelist's preserve on which this notice must not presume to poach, seeing that the prosperity of Mr. Brady's book inheres in no small degree in the reader's uncertainty as to the conduct and the motives of Miss Fanny Glen. The scheme is worked out very effectively and the general appearance of the book is of an attractiveness well suited to its contents.

The Day Before Yesterday. By Sara Andrew Shafer. New York: The Masmillan Co. 1904.

A Little Traitor to the South; A War-Time Comedy with a Tragic Interlude. By Cyrus Townsend Brady. New York: Macmillan Co.

The Sweetest and Best.

It's a bright—bright world, with its roses an' its rest,
An', till we reach another, it's the sweetest an' the best;
What matter if a red thorn is a-reachin' fer the breast?
We drift to the bright Hills of the Mornin'!

It's a bright—bright world, with its sorrows an' its sighs—
The trears that, in a tempest storm roun' the misty eyes;
The sunshine twinkles through 'em—a-lightin' up the skies,—
We drift to the bright Hills of the Mornin'!

—*Frank L. Stanton.*

"O, I am dying, dying!" said the worm.
"I feel thick darkness closing o'er my eyes,
All things fall from me with my breaking sheath.
Good-by, sweet leaf! O dear, green world, good-by!"

Then the dull mask that had enclosed him fell
Still farther. O what a lofty space, what light!
And all about, what happy hovering things
Like blossoms—petals that had taken flight!

And fluttering, stretching on the air, he spread
Great gauzy wings that let the sunshine through,
Forgot that he had ever been a worm.
And far off in the strange new depths he flew.

—*Anon.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

THE RELIGIOUS EQUIPMENT OF ONE SWISS CITY.—Religious tolerance has been making progress in Geneva as elsewhere and *Le Signal* finds the peaceful present an opportune moment for taking account of the spiritual resources of the city in the way of organized religion.

According to its figures the Roman Catholics now have in the city and canton of Calvin some 50 priests (curés, vicars, etc.): 27 in the city and suburbs, including the chaplain at the hospital and an Italian priest; and 23 serving country parishes. Their places of worship include six churches and two chapels (one German and one Italian) in city and suburbs and about 25 in other parts of the canton. A pretty new church at Satigny has an annex with rooms for popular lectures.

The National protestant church has 24 pastors, including a hospital chaplain, in city and suburbs, and 12 country pastors. It has also 30 assistant pastors, including chaplains for the schools. It has about 30 places of worship: 10 churches in the city, 14 in the country, and five chapels in as many villages. In as many more services for members of this church are held in various localities; in one case in a National-catholic church, in another in an independent chapel. This enumeration does not include the services at a hospital, an asylum and a cemetery, nor those in parish halls.

The independent churches and associations, such as the National Evangelical Union, the Free Church, the Christian Evangelical Association, Popular Evangelisation, the Salvation Army, and various sects, are very active. To them belong seven churches or chapels and a dozen halls of varying size, the largest and most frequented being the handsome Victoria Hall, where the Rev. Frank Thomas, known to many in America, holds regular services.

The Free Church has four parishes, each directed by a pastor, and there are a dozen auxiliary pastors.

The independent protestant services in foreign languages number seven: three German, two Italian and two English, with a third English one during the summer.

There are also residing in Geneva some twenty ministers having no official charge and not already enumerated.

The National-catholics, who differ little from the protestants, have six parishes served by thirteen ecclesiastics.

Finally, there are the Russian church and the synagogue.

It appears therefore that the city of Geneva has a total of a hundred places of worship for all confessions. This is relatively not a large number for a population of 135,000.

Should the International Council of Religious Liberals meet in Geneva in 1905, as proposed, it will be interesting to note the attitude of these various elements in the religious life of the city toward that body.

A CENTRAL LIBRARY FOR ZURICH.—A correspondent in Zurich writes to *Le Signal de Genève:*

"With that promptness and energy which characterizes all their enterprises, the citizens of Zurich are advancing their project for the creation of a large central library in which to unite all the treasures in our various libraries, particularly in those of the canton and the city. An anonymous friend generously gave the sum of 200,000 francs to set the ball rolling. Other gifts from various sources have swelled this sum to 300,000 francs. Notwithstanding the bad state of our finances, the cantonal and municipal authorities will certainly make up the needed amount, inasmuch as this is a work of public utility of the first importance. No agreement has yet been reached as to a location for the edifice, but everything seems to indicate that it will be erected in our 'Latin Quarter,' in close proximity to our numerous institutions for higher education.

"When this central library shall have been installed people will be surprised at its riches. During the last century, particularly, wealthy Zurichers residing in Germany, France and England had the excelllent habit of presenting to their native city all the valuable works appearing in the countries of their residence. This is a custom which might well be perpetuated and made general."

A MESSAGE FROM WIESBADEN.—UNITY is in receipt of a message from a lonely liberal, a headmaster in Wiesbaden, who seems to be doing all in his power to further good causes even at a distance. Seeing by the official report of the Servetus monument committee that UNITY was a contributor to its fund, Mr. Schneider writes to ask our aid in making his pamphlet on Servetus known in America. "You will see from the committee's report," he says, "that we in Wiesbaden were the only ones in Germany to contribute to the Servetus monument fund. There was no interest in the cause and people even work against us."

Reference to the above-mentioned report shows two contributors from Wiesbaden as the sole representatives from Germany. One is Mr. Weiss, the translator of Servetus, the other this Mr. Schneider, who gave the proceeds of a lecture on Servetus. This lecture, based on the latest historical research, is now published in pamphlet form and on sale for the benefit of *Le Chrétien Français*, the paper that is doing so much for the emancipation of French priests. Mr. Schneider says his brochure published by Moritz & Münzel, Wiesbaden, may be had of all book dealers for 70 pfennigs; this would probably be 20 or 25 cents over here. We shall refer to it again later.

M. E. H.

Announcements.

Pulpit notices, lecture announcements in Chicago or elsewhere, "Wants" of churches or ministers, or "Personals" of interest to UNITY readers are invited for this column.

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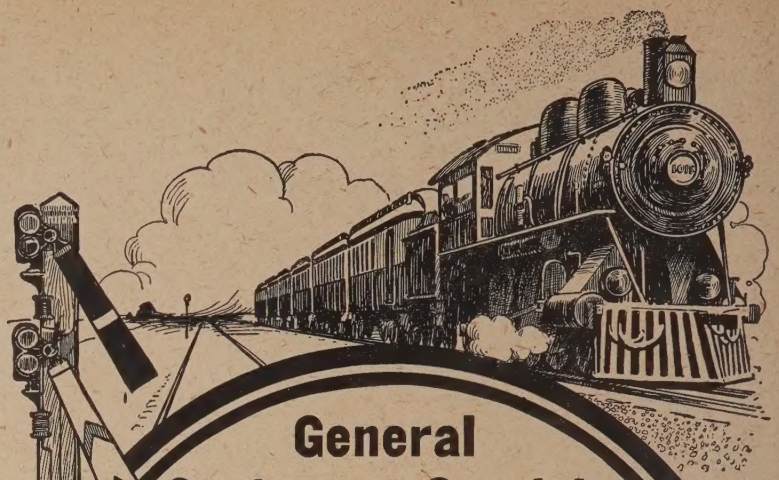

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